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announces his coming by the sound of his paddling, the strokes of which can be heard from afar. He then draws his canoe inshore but remains seated in it for about half an hour, without glancing at the house, while the host pays him not the slightest attention. Only later do visitor and host approach each other, the former bringing his baggage to the house, in which there is always enough room for him to be lodged without the slightest inconvenience to the inmates.

Formerly, the guest was accorded a type of martial reception, which Mareoy describes. When a visitor entered a house, all the men present seized their spears, pointing them toward the newcomer and pretending to bar the way. The guest, however, knowing the meaning of this procedure, pushed the weapons aside with his hands, entered, and seated himself in the first hammock. The owner of the house then asked: "Who art thou? Friend or enemy? Whence comest thou? What dost thou wish?" The answer was easily given, since the visitor had only come to trade and so forth. They say that in Peru this form of reception is still practiced.

The visit customarily lasts several days or even weeks, but does not grow burdensome to the host, since the guests bring all they need with which to provide their own food by hunting or fishing. More often than not, the owner of the house shares his meals with the visitors, who do likewise with the host's family.

Festivals

Gatherings by special invitation to selected individuals have much more social and economic importance than personal visits have, whether these guests are invited to participate in collective tasks of major importance—clearing a plantation, preparing house thatch, making preparations for great feasts, such as the puberty feast—or to take part in one of the ceremonies of painting and name bestowal, hair plucking and perforation of ears and septum, haircutting, change of voice in youths, first menstruation, or some similar occasion. We have already noted (p. 13) that the thatch trimming of a new house is also carried out with festivities.

Labor festivals.—There is a large class of ceremonies for which the guests arrive in the morning, receive a meal and gourds of drink from the hosts, then all go out together to work. That night they drink, dance, and sing until the following day. These gatherings, which are entirely profane, are called *vayuri'* (uajurí, ajurí) or pë'ta. The first of these terms, vayuri', is an alteration of the Portuguese word for assistance, *ajuda*, which passed into the lingua geral to designate these gatherings for communal work without payment; the second, pë'ta, is the Portuguese word for party, *festa*, pronounced in the Tukuna manner. This suggests that the Tukuna did not have this institution before contact with the Neobrazilians, among whom it is in great vogue; but one must also consider the possibility that it was already known by the Tukuna, who only adopted the present form and the Portuguese terminology.

Rites of passage.—The rites of passage have, however, a religious basis and are great ceremonies; the generic designation is dyc̨ll'. Sometimes more than three hundred persons are present at these, and the celebration with its concomitant drinking lasts for three days and three nights. The vayuri' as well as the dyc̨ll', are above all drinking bouts, not banquets.

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Adult Games

527 526 According to my informants, the feasts were not formerly—as they are today—dedicated exclusively to ceremonies, dances, and drinking bouts, for someone would always recite legends and historical traditions to the company, and the guests would gather in the yard for social games. I have found vestiges of the former custom but have never seen Tukuna adults playing games. I was told that the last person to promote such games was a curing shaman of reputation in the Igarapé da Rita, named Romão, who died in 1936.

526 There were three social games: a ball game, *peteca* (pɔ:'/tẽ), hoop and stick (nai^{n}pẽnj^{n}, hoop), and tug of war. The peteca, from which the first game takes its name, is a ball stuffed with dried maize shucks, which is batted into the air with the palm of the hand, great care being taken that the ball does not fall to the ground. The players, all men, form a circle. Tessmann denies that the Tukuna played ball games, but though I have never seen one, I have myself picked up balls that had been thrown into a corner after a game.

The second game is played with hoops of elastic cipó about a half meter or more in diameter, and sticks as thick as one's finger and about one meter long. The players face each other at a distance of some thirty paces, and one throws the hoop vertically to the ground in the direction of his opponent, who catches it with his stick as it bounces high in its course. In South America the Seránte of Goyaz have the same game.[7]

The tug of war is also mentioned by Tessmann. The men divide into two teams, which try to vanquish each other by pulling the opposite ends of a long, thick piece of cipó. The Tukuna call this the "jaboti'" ("tortoise") game and say: "ńe'ia` kị ńabị' naę!" ("Let us play the jaboti'"). The reference is to one of the [773] episodes of the well-known cycle of Jabotí legends from the lingua geral. In the Tupí tale, "The Yauti and the Caapura,"[8] Jabotí makes the pirahyba and the caapura contend with each other by pulling on a hammock cord. The Tukuna identified the Jabotí of these tales, previously unknown to them, with the mëta're of their own legends.

[7] Nimuendajú, The Seránte, p. 74.
[8] T. for jaboti.
[9] Tastevin, A lenda do jabuti, p. 419.